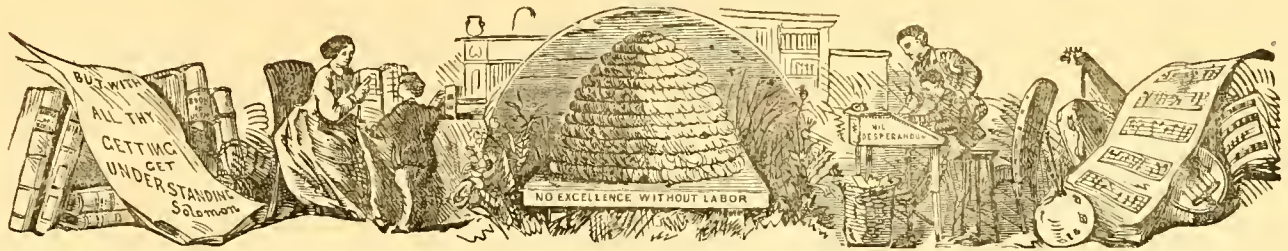


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XV.

SALT LAKE CITY, FEBRUARY 1, 1880.

NO. 3.

CANYONS OF THE COLORADO.

It is the opinion of eminent geologists that the canyons of the Colorado, between, 110° and 115° west, were formed at that period of the earth's geological history known as the commencement of the Tertiary, or, if earlier, little could have been done before the elevation of the mountains after the Cretaceous period. The present height of the plateau is six or seven thousand feet. The canyon is three hundred miles long, and has walls of rock from three to six thousand feet high. These walls are sections of horizontal strata, ranging, for the principal part of their extent, from the granite to the top of the Carboniferous; and, higher up the stream, to the top of the Cretaceous. The whole bears undoubted evidence, according to Newberry, that it was cut out by the action of running water.

The geology of this remarkable country is different to that of any other country. The table lands are level with the exception of masses of rock standing here and there, just as they have been eroded by the action of water and the atmosphere, the softer material having been worn away and washed down into the canyons, to be removed eventually to the sea.

By examining the picture, a good idea may be formed of the general character of the scenery. Into the larger canyons side canyons contribute their smaller streams, brought down from the table lands, and thus incessantly the canyons are becoming deeper. Many of the canyon walls are nearly

vertical up to the terrace. Here and there cataracts and waterfalls rush along. At times, when the streams are much swollen by heavy rains, immense boulders are washed down. Let us picture to ourselves vertical walls over a mile in height in some places, and the width between them diminished to a few feet. At the bottom of these canyons the sun never shines. By looking upward from them, in broad daylight, nothing but

the stars can be seen in the blue canopy above. Rushing along the bottom of a gorge of this frightful character, the wild waters, tumbling over the rocks, carry everything before them.

Fancy these waters being traveled over by brave men who know not how soon they may be buried in the waters! No wonder the Indians have traditions of the overwhelming destruction that awaits the white man who dares to brave the fury of their mythological god!

Down in these grand, gloomy depths the mad waters keep up a constant roar. In some places the sides are as black as midnight, the rock being basalt, like the "black rock" of which the foundation of the Temple at St. George is built. In other places a flaming red, like the red sandstone of which the superstructure of that temple is built, is found. In several places there are immense towering walls of the finest marble. Everything is on the grandest scale of magnitude; but all silent, except the roaring of the waters; and all dark and gloomy, except



now and then when a side canyon is reached, or the canyon itself widens to enable the traveler to get a glimpse of the sky above.

These are only a few of the sights which were seen by the explorers of the canyons of the Colorado.

The names of the side canyons, whose streams flow into the Colorado, are: the Virgen, Kanab, Paria, Escalante, Dirty Devil, San Rafael, Price and Uintah, on the west, the Grand, Yampa, San Juan and Colorado Chiquito on the east. All of these have cut for themselves winding gorges, or deep canyons.

These canyons are well known to many of our people, bordering as they do upon our settlements.

That all this country through which the Colorado and its tributaries pass, will eventually be settled by the white man, there can be no question, so far as the land is capable of affording sustenance to man or beast. At present, that portion of domain within this Territory, is comparatively little known. That the Uintah range of mountains have minerals of value, is determined; and that large sections of the country are adapted to stock raising, is also known. The introduction of numerous Indians, as contemplated by the government, according to report, may retard the settlement of this country for a time. But, with the methods pursued by our people in civilizing the Indians, even this may be turned to advantage, in redeeming the waste places.

As to the plateaus themselves, it will probably be many ages before they are habitable. Local storms of great violence occasionally arise, at which times great changes are made; but it will take centuries of such action to make this wild country available for settlement. All the mountain forms of this region are due to erosion; all the canyons were carved out by running water. Explorers tell us that hundreds of feet in thickness, and hundreds of thousands of square miles in extent, beds of granite and schist, beds of marble and sandstone, shales and adamantine lava, have been crumbled into dust, washed down into the canyon rivers, and carried away to the sea. Such is the Colorado region to-day, and such it has been for ages; had the conditions of rainfall been different, it might have resulted in the formation of hills, slopes and fertile valleys. What the condition may be in the future, only time can disclose.

PREJUDICE VS. REASON.

OUR Elders who are abroad upon missions meet with all kinds of characters, and have an excellent chance to study human nature in all its phases. Occasionally they find a person who will listen to reason, and who is honest enough to acknowledge truth, and bold enough to accept it when it is pointed out to him, even by despised "Mormon" Elders. It is far more generally the case, though, that they find people too indifferent to investigate religion, or too bigoted and prejudiced to listen to reason or accept truth coming from such a source. Persecution is the argument this latter class resort to when they are at a loss for any other to refute what the Elders teach.

As an illustration of these opposite spirits, Elder G. R. Hill, who is now upon a mission in Tennessee, sends us the following account of a conversation that occurred between two men in that region:

MR. PERKINS—"Mr. Davidson, can you point to any passage in the New Testament that positively forbids a man having more than one wife at a time?"

MR. DAVIDSON—"To be sure I can, Mr. Perkins."

MR. P.—"Then I wish you would do it; for I was positive I could when I read the works of these 'Mormon' Elders, but, to my surprise, the Scripture does not read as I thought it did."

MR. D.—"Just turn to Matthew xix., 9. Does it not say that if a man puts away his wife, save for the cause of fornication, he only causes her to commit adultery, etc.?"

MR. P.—"But it is silent about men taking more wives than one and supporting them all at the same time without putting any away."

MR. D.—"But, Mr. Perkins, does not the teachings of Paul tell us that a bishop should be the husband of one wife, and what more conclusive evidence do you want than that?"

MR. P.—"But Paul does not say that he shall be the husband of *only* one wife, and he may have meant the husband of one wife at least, or in other words, a married man. I was just as positive one week ago that I could knock their arguments all into a cocked hat as soon as they touched the New Testament as you are; but I found I was mistaken."

MR. D.—"I think, Mr. Perkins, that these men should be run out of our midst. I would not listen to them, nor read any of their books."

MR. P.—"But I believe in following the admonition of Paul, that is, to 'prove all things and hold fast to that which is good.' I do not believe in judging before hearing."

MR. D.—"Why, these men say that Joe Smith saw an angel. Now I am willing to certify before high heaven, and risk my chances, that he never saw an angel; but that it is a humbug such as we are cautioned about in the New Testament, when in the last days perilous times should come and then should false prophets arise, etc."

MR. P.—"Mr. Davidson, I would hardly be willing to go that far. What good would it do for you to certify to any such thing here in Tennessee, when the angel is said to have appeared to him in New York, and other places that you never saw. You are a preacher, after the Baptist persuasion. You will preach to the people, invite them to the anxious seat, and pray over them; then they will get up, say that God appeared to them, or that they saw a light, and felt that their sins were forgiven. Is not this the case?"

MR. D.—"To be sure."

MR. P.—"Well, is it any more miraculous for an angel to appear to man, and talk with him, and reveal things to him than it is for your people to see the things which they testify to?"

MR. D.—"I tell you, Mr. Perkins, these are dangerous men, and I think they should be driven out. I am surprised that the governor allows them to stay in the State."

MR. P.—"This is a free country, Mr. Davidson, and as for these men, I have conversed with them, and I find them to be perfect gentlemen, as far as I can judge; and I have read one of their books that throws more light on the scriptures than any work I ever saw, although I have been a scripture reader for years. I think they should be encouraged in the place of being lied about and ridiculed by men who profess to be ministers of the gospel."

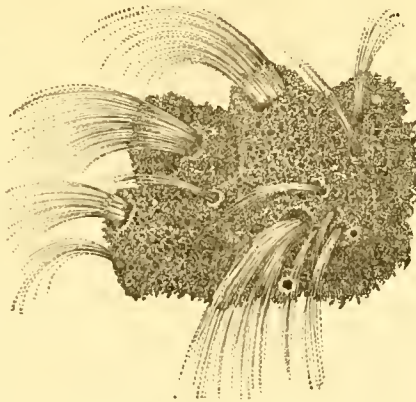
ALL that we call progress—civilization, well-being and prosperity—depends upon industry, diligently applied—from the culture of a barley-stalk to the construction of a steamship; from the stitching of a collar to the sculpturing of "the statue that enchants the world."

SPONGES.

AS before noticed in our columns, the sponge belongs to the animal kingdom. For a long time the nature of this creature was problematical, but now zoologists have thoroughly examined the animal and determined its true position among organized beings. The sponge structure consists of two distinct parts: the tough mass, which is the skeleton of the animal, and the soft, semi-transparent, milky mass, which can be pressed out of the living sponge by stamping upon it with the foot, or by pressing under any hard substance. This is the way in which the sponge is prepared for market when it is obtained by the sponge fishers. It is then washed and dried for market. It is, when first found, a very different thing to the sponge which we are used to procuring for toilet or other use. To prepare it properly it has to be freed from sand, slime and other impurities.

By noticing the structure of the piece of sponge here represented it can be seen how the water currents pass out of the larger pores of the animal. The interior cavities keep up a circulation by ciliary action, that is, hair-like filaments are kept in constant motion by the animal, by which the water is drawn in through the smaller pores and pushed along in a current.

In reality, the sponge is composed of a multitude of small animals, which are all laboring for the benefit of the entire community; and yet each tiny animal has its own individuality, the whole of them being held together by the living soft mass of matter, somewhat like the white of an egg in consistency. The object in keep-



A PIECE OF SPONGE, SHOWING THE OUTGOING WATER CURRENTS.

ing up a continuous current of water is to obtain food. Minute spores and fragments of matter fit for sustaining life are absorbed into the spongy mass, to build up its tissues, the same as with other and higher beings in the scale of animal existence.

Professor Huxley compares the sponge to "a sub-aqueous city, where the people are arranged about the streets and roads in such a manner that each can appropriate his food from the water as it passes along."

If we look at the picture we shall see how the waters empty themselves again into the sea, into which they carry off impurities and waste materials of no use to the sponge animal for food.

There are many names given to sponges to designate the different varieties. Some are called "cups." These are ordinarily cup-shaped, such as the "Neptune's cup," shown in our last number. Then there are "toilets" of all sorts and sizes, and "honey-combs," which are used for baths. Again we have "carriage sponges" and "brown turkey." These two kinds are of coarser consistence, varying greatly in size, toughness and appearance. Then there are the common or "boat sponges," from the West Indies, of white or yellow tissues, known as "sheep-wool," "velvet sponge," a sort with brown

tissue, coarse "hardhead," "grass sponge," "glove sponge" and "reef sponge." These two last are regarded as the best sorts; but the finer kinds of "turkey sponges" are considered the best in the market.

THE LAWS OF THE NEPHITES.

BY G. R.

WE next enter into the consideration of the law as it existed under the judges, gathering our information from various passages in which it is directly referred to, or wherein some historical incident is narrated which throws light on its powers and manner of execution.

NEPHITE LAW IN THE DAYS OF THE JUDGES.

From the death of King Mosiah II. (B. C. 91), the governmental authority was vested in a chief judge and other subordinate judges and officers, all of whom were elected by "the voice of the people," to judge according to the laws which had been given to, and accepted by, the people. Their authority was defined by the law (the code of Mosiah), but within the bounds therein prescribed, they appear to have held unrestricted powers. (This was especially so in the case of the chief judge.) No civil council or parliaments divided with the chief executive the authority to make war or conclude peace, to decide the terms of treaties or frame enactments for the regulation of public affairs. No direct statement is made of the length of the term that a judge remained in office, but from the historical narrative we gather the idea that they were elected for life, or during good conduct. We have instances of judges resigning, but none of their removal by the people because their term of office had expired. Each city or "land" appears to have had its chief judge or ruler as well as its inferior magistrates, all of whom were responsible to the chief judge of the whole nation, whose seat of government was located in the Nephite capital, Zarahemla, when the city was not in the hands of Lamanite traitors.

The manner of conducting elections is not clearly defined. The result is always spoken of as "the voice of the people." The mode of procedure was uniform, that is, it was the same "throughout the land" (p. 232). In the election of the first chief judge (Alma the younger), the people "assembled themselves in bodies throughout all the land to cast in their voices" (p. 232), which conveys the impression that they declared their choice *viva voce*, or by acclamation, rather than by lot or ballot. It is quite possible that the methods were entirely dissimilar to any known at modern elections; this, however, is but conjecture.

When the sentiments of the people were greatly divided and party feeling ran very high, the opposing factions assembled in separate bodies throughout the land to cast in their voices, as in the attempt to make Amlici king (p. 237). The decisions of the people in these assemblies or mass meetings "were laid before the judges" (p. 237), who proclaimed the result. In cases where the petition was made for any particular object, or for a change in the law, the judge directed that a special election (if we may so term it) be held, and the results were proclaimed according to the voice of the people, as a whole, or if they were divided, according to the voice of the majority.

Under the code of Mosiah, the judges received wages "according to the time which they labored to judge those who were brought before them to be judged" (p. 264), and their wages were a senine of gold, or its equivalent, a senine of

silver, for each day that they were thus employed (p. 265). As the Nephites had changed the names and values of their coins from the old Hebrew standards, we have no direct way of judging from the record how liberally these officers were remunerated. Lawyers, also, were "hired and appointed by the people to administer the law at the time of their trials;" it is presumable these acted in behalf of the republic in the capacity that a prosecuting attorney of the United States does. If trial by jury was in vogue among the Nephites, we have not been able to find any reference to that method; indeed the evidence is altogether in favor of the idea that the judge decided on the guilt or innocence of the accused, and, if adjudged guilty, passed sentence on the culprit. The corruptions of these lawyers and judges, early became, in some portions of the land, the foundation of the destruction of the government (p. 264).

When the chief judge was elected, he took an oath of office, and it is presumable that the lesser officers did the same. The nature of that oath can be easily understood by referring to the case of Pahoran (p. 386). "He was appointed chief judge and governor over the people, with an oath and sacred ordinance to judge righteously, and to keep the peace, and the freedom of the people, and grant unto them their sacred privileges to worship the Lord their God; yea, to support and maintain the cause of God in all his days, and to bring the wicked to justice, according to their crime."

The punishment of corruption, or malfeasance in office was especially provided for. King Mosiah explains the provisions of the law on this subject in the following language (p. 231): "And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge: if your higher judges do not judge righteous judgements, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges according to the voice of the people." These safeguards became strong bulwarks for the protection of the rights of the individual and the preservation of the liberty of the whole people.

When Alma, the first chief judge, resigned that office, so that he might devote all his time and energies to the work of saving the souls of men, he nominated or suggested his successor; but whether this was simply a courtesy extended to him by the people, on account of their great love for his person and respect for his judgment, or whether it was a provision of the law, is not plain. The passage states that Alma chose Nephiah as his successor, and gave him power, according to the voice of the people, to enact laws, according to the laws which had been given, and to put them in force according to the wickedness and crimes of the people (p. 244).

The rights of the people were:*

PERSONAL LIBERTY:

It was contrary to the law of Mosiah "that there should be any slaves among" the Nephites (p. 315).

EQUALITY BEFORE THE LAW:

No privileged classes. Every man to "enjoy his rights and privileges alike."

UNIFORMITY OF TAXATION:

The burden of supporting the government fell on all the citizens, "that every man might bear his part" (p. 232).

THE ELECTIVE FRANCHISE:

Whether the suffrage was confined to men, or universal, or limited by any particular restrictions does not plainly appear.

*—The people had doubtless other rights which we have failed to notice, that are not mentioned by the writers in the Book of Mormon.

THE RIGHT OF PETITION:

As examples of the exercise of this right we introduce the following: At the time when Pahoran was chief judge a part of the people desired "that a few particular points of the law should be altered" (p. 387). The chief judge refused to alter the law, whereupon a portion of the people petitioned him, and he directed that an election be held, or rather that the voice of the whole nation be appealed to. This being done, the result proved that the majority of the people objected to a change. Again, Moroni, the commander-in-chief of the Nephite armies, sent a petition to the chief judge for power to compel certain dissenters to help defend their country against national enemies, or to put them to death. His request being according to the voice of the people, the desired power was given to him. Here we have instances of the right of petition exercised, in one case by a large body of the people, and in the other by a single though important individual. Both were extraordinary circumstances, and in the latter case it appears to have required the all-powerful *vox populi* to give validity to the action of the executive.

To be Continued.

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

MESSRS. Booth and Collis were partners in the indigo business, having two plantations across the River Ganges, named respectively Koorsun and Thurroa. Mr. Collis resided with his family at the former, and Mr. Booth at the latter. Their bungalow in Allahabad, known by the name of Sallooree, was situated on an eminence, beyond which was an extensive, low sand plain, that came to an acute point where the waters of the rivers Ganges and Jumna mingle together.

In addition to these two sacred rivers the more knowing among the Hindoos, claim that an invisible river flows from heaven and mingles with the others at this point, which can only be seen by the very faithful. During the months of January and February of each year, Hindoos gather from all parts of India, for the purpose of attending to certain ablutions for their own sins, as well as for the benefit of their dead relatives.

Our sojourn in Allahabad happened to be in February, when the festival was at its highest point of excitement. The plain nearest the confluence of the rivers was packed with pilgrims (a great many of whom assumed the role of beggars), and dotted with booths and tents, which were principally occupied by barbers and fakirs. The former attended to the hair cutting and shaving, while the latter said prayers for those of the pilgrims who had no faith in their own petitions. The labor performed, in shaving and praying, had invariably to be paid for in advance. On the arrival of pilgrims, they generally looked dirty and jaded, and as if neither scissors nor razor had been used upon their heads and faces for years. From forty to fifty thousand attended this festival daily.

A part of this festival consisted in being shaved and having the hair consigned to the sacred waters referred to, and the pilgrims would emerge from the barber's booths with their newly shaven heads resembling a peeled onion.

The fakirs were a most miserable looking set of beings. They were religious devotees, who spent their lives in torturing

themselves in various ways. Many of them had traveled to Allahabad by measuring the distance with their bodies; that is, they prostrated themselves upon the ground, stretched out their hands, and made a mark, offered a brief prayer, arose to their feet, placed their toes at the mark, stretched themselves upon the ground, marked and prayed again, and so continued, sometimes going hundreds of miles in this manner.

Messrs. Booth and Collis had the Sallooree fitted up for their accommodation, with the necessary quota of servants to run the establishment and made it their home when in Allahabad. Shortly after our arrival, they returned to their factories, leaving us in charge of the Sallooree, with the servants to wait upon us, requesting us to feel at home, and, when convenient, to visit them at their factories over the river.

We fixed up the largest room in the bungalow for a temporary meeting house, and hired a cooly to visit every bungalow in Allahabad and leave with the inmates a pamphlet explanatory of the first principles of the gospel, also a circular, notifying them that we would hold meetings at the Sallooree bungalow. When the time of meeting arrived we had one visitor, who was rather shy. When he learned that he was the only one who had come to give us an audience he left, making the plea that he would return as soon as we got a congregation. However, we never got a congregation and he never returned. This was about the extent of our success in Allahabad.

We found the people in this station more hateful towards us than in any of the other places we had visited. This was principally brought about through the agency of the pulpit and the press, as both were arrayed against us, to prejudice our cause in the minds of the people. The result was that, excepting the kindness of Messrs. Booth and Collis, we had a cold reception. The people were aristocratic and haughty, and surrounded with all the temporal comforts of life. However, it often occurs, in the nature of things, that weak mortals become intoxicated with their own self-esteem, and occasionally meet with reverses to humble their haughtiness and pride. Such was the case with the Anglo-Indians of the north-west provinces, and the inhabitants of Allahabad came in for their share of suffering in the Sepoy mutiny.

I will here state that as soon as it was announced that the mutiny had spread to Delhi, the Sixth Bengal Native Infantry, who were stationed at Allahabad, made great pretensions of loyalty to their officers, expressing the desire to be led against the mutineers of Delhi.

On the sixth day of June, 1857, there were rumors of an outbreak in the city of Benares, and of the expected arrival of insurgents from that city in Allahabad. In this critical moment, the officers placed all confidence in the honesty and integrity of their Sepoy troops. While at supper the native buglers sounded the alarm, which brought the officers hastily out of their mess-room, when many of them were shot down, and those who escaped the bullet, were rushed upon and slaughtered with the bayonet.

To give my readers an idea of what followed, I will here subjoin a brief extract from "Chamber's history of the revolt in India:"

"The Sepoys, joined by released prisoners and habitual plunderers, then commenced a scene of murder and devastation in all directions. The few English women who had not been so fortunate as to seek refuge in the fort, were grossly outraged, before being put to death; the telegraph wires were cut; the boats on the river were seized; the treasury was plundered; the houses of native bankers, as well as those of European

residents were pillaged; and wild license reigned everywhere. Terrible were the deeds recorded; a whole family roasted alive; persons killed by the slow process of cutting off in succession ears, nose, fingers, feet, etc.; others chopped to pieces; children tossed on bayonets before their mothers eyes."

(To be Continued.)

THE PRIZES.

BY J. H. W.

MRS. JONES was sitting in the parlor, when the children returned from the Sabbath school. It was "prize day," as the children called it; that is, it was the day on which the children of the Sabbath school were rewarded for punctuality and good behavior during the past year.

"I've got the finest prize," that was given in our class," said Thomas, "and I think I earned it, too," he added, "for I was punctual every Sabbath morning at ten o'clock, during the whole year, and I did my best to learn each lesson correctly. All the class admitted that I ought to have it."

"I am glad," said Mrs. Jones, "that you have such a good feeling in your class, and still more glad that you are all satisfied with the decision and judgment of those who awarded the prizes. The awarding of prizes is generally an unthankful task, for no one can expect to please everybody."

"Isn't my picture book a beauty?" said little Frances, as she rushed into the room, "three or four nice little stories in it besides."

But Freddie stood by the window in silence, a shade of disappointment was on his brow, his lip quivered with emotion; a large tear gathered in his eye, and trickling down, fell on the plain blue covered book which he held in his hand.

"Come here, my dear boy," said his mother, "and tell me what makes you so sad."

"I only received this," said Freddie, handing his mother a plain but valuable book, entitled *My First Mission*.

Mrs. Jones drew the aggrieved one closer to her side, and said, "Freddie, my dear boy, do you know that you have really the most valuable prize of all the children?" Then she read a few pages, telling of the trials and triumphs of the young missionary; how God opened the way and raised up friends to aid him, and made him useful in spreading the knowledge of the truth among the natives of the Sandwich Islands.

"The Sandwich Islands!" exclaimed Thomas, "Is that the same group that I was reading about in 'The Life and Voyages of Captain Cook?'"

"Certainly it is," replied his mother, "and we have a few of the natives of those islands living in Salt Lake City. Then there is another fact which we should remember," she added, "that is, that this little book was written, printed and bound by our own people, and we should value it all the more on that account."

"I say, Fred," said Thomas, "I'll trade you my book for yours, if you wish to."

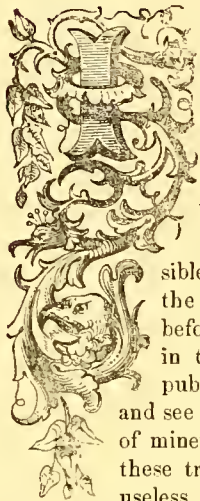
"Thank you, brother," replied Freddie, "I believe I will keep the book that was given me. I find that it contains much valuable instruction. And as it was written, printed and bound by our own people, it is an article of home manufacture; and father says, you know, that we should patronize home productions as much as possible. In a few days the cover of your book will look no better than mine, and then my book will really be the most valuable. I thank you for your kindness, but I have concluded to keep the book my teacher gave me."

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, FEBRUARY 1, 1880.

EDITORIAL THOUGHTS.



N the last number of Vol. 14 we tried to show our readers that there were more worthy objects for Latter-day Saints to strive for than the mere acquirement of worldly wealth. We intimated that the time would come when the Lord would bestow wealth upon His faithful Saints. We may further say that unless the Lord is willing to grant us wealth it will be impossible for us to get it. He can lock up or unlock the treasures of the earth at His will. Years before any gold or silver mines were discovered in this region, President Young used to say, publicly, that he could stand in his doorway and see localities where there were the richest kind of mineral deposits. Yet he did not seek to obtain these treasures. He doubtless knew it would be useless for him to attempt it. The time had not come for the Saints to possess them. In a sermon which President Young delivered June 17, 1877, he said:

"These treasures that are in the earth are carefully watched, they can be removed from place to place according to the good pleasure of Him who made them and owns them. He has His messengers at His service, and it is just as easy for an angel to remove the minerals from any part of one of these mountains to another, as it is for you and me to walk up and down this hall. This, however, is not understood by the Christian world, nor by us as a people. There are certain circumstances that a number of my brethren and sisters have heard me relate, that will demonstrate this so positively, that none need doubt the truth of what I say.

"I presume there are some present who have heard me narrate a circumstance with regard to the discovery of a gold mine in Little Cottonwood Canyon, and I will here say that the specimens taken from it, which I have in my possession to-day, are as fine specimens of gold as ever were found on this continent. A man whom some of you will well know, brought to me a most beautiful nugget. I told him to let the mine alone.

"When General Connor came here, he did considerable prospecting; and in hunting through the Cottonwoods, he had an inkling that there was gold there. Porter, as we generally call him, came to me one day, saying, 'They have struck within four inches of my lode; what shall I do?' He was carried away with the idea that he must do something. I therefore told him to go with the other brethren interested, and make his claim. When he got through talking, I said to him, 'Porter, you ought to know better; you have seen and heard things which I have not, and are a man of long experience in this Church. I want to tell you one thing: they may strike within four inches of that lode as many times as they have a mind to, and they will not find it.' They hunted and hunted, hundreds of them did, and I had

the pleasure of laughing at him a little, for when he went there again, he could not find it himself.

"Sometimes I take the liberty of talking a little further with regard to such things. Orrin P. Rockwell is an eye-witness to some powers of removing the treasures of the earth. He was with certain parties that lived near by where the plates were found that contain the records of the Book of Mormon. There were a great many treasures hid up by the Nephites. Porter was with them one night where there were treasures, and they could find them easy enough, but they could not obtain them.

"I will tell you a story which will be marvelous to most of you. It was told me by Porter, whom I would believe just as quickly as any man that lives. When he tells a thing he understands, he will tell it just as he knows it; he is a man that does not lie. He said that on this night, when they were engaged hunting for this old treasure, they dug around the end of a chest for some twenty inches. The chest was about three feet square. One man who was determined to have the contents of that chest, took his pick and struck into the lid of it, and split through into the chest. The blow took off a piece of the lid, which a certain lady kept in her possession until she died. That chest of money went into the bank. Porter describes it so (making a rumbling sound); he says this is just as true as the heavens are. I have heard others tell the same story. I relate this because it is marvelous to you. But to those who understand these things, it is not marvelous.

"You hear a great deal said about finding money. There is no difficulty at all in finding money, but there are a great many people who do not know what to do with it when they do find it. This is the great defect with the human family. I could relate many very singular circumstances. I lived right in the country where the plates were found from which the Book of Mormon was translated, and I know a great many things pertaining to that country. I believe I will take the liberty to tell you of another circumstance that will be as marvelous as anything can be. This is an incident in the life of Oliver Cowdery, but he did not take the liberty of telling such things in meeting as I take. I tell these things to you, and I have a motive for doing so. I want to carry them to the ears of my brethren and sisters, and to the children also, that they may grow to an understanding of some things that seem to be entirely hidden from the human family. Oliver Cowdery went with the prophet Joseph when he deposited these plates. Joseph did not translate all of the plates; there was a portion of them sealed, which you can learn from the Book of Doctrine and Covenants. When Joseph got the plates, the angel instructed him to carry them back to the hill Cumorah, which he did. Oliver says that when he and Joseph went there, the hill opened, and they walked into a cave, in which there was a large and spacious room. He says he did not think, at the time, whether they had the light of the sun or artificial light; but that it was just as light as day. They laid the plates on a table; it was a large table that stood in the room. Under this table there was a pile of plates as much as two feet high and there were altogether in this room more plates than probably many wagon loads; they were piled up in the corners and along the walls. The first time they went there the sword of Laban hung upon the wall; but when they went again it had been taken down and laid upon the table, across the gold plates; it was unsheathed, and on it was written these words: 'This sword will never be sheathed again until the kingdoms of this world become the kingdom of our God and his Christ.'"

FLESH-FEEDING PLANTS.

THE majority of plants of the higher classes obtain most of the materials on which they feed from the soil, by means of their roots, or, in the case of water-plants (as the duckweed), which are not anchored to the soil, from the water in

which they live. There is, however, a certain limited number of plants which obtain their nutriment in quite a different manner; and as the chief food of these plants consists of insects and other small animals, they have been termed insect-devouring, or flesh-feeding, or, in other words, *carnivorous* plants.

If we go to a peat-bog in Europe and search in damp places,



A GROUP OF CARNIVOROUS PLANTS.

we shall be almost certain to find specimens of the pretty little plant known to botanists as the round leaved sundew (*Drosera rotundifolia*). Its leaves, which are reddish in color, and from an inch to two inches long, grow close to the ground in the form of a rosette, from the center of which rise, in July and August, the flower-stalks, bearing each several small white flowers. If we take off a leaf and examine it, we shall find that the blade is roundish, and furnished with a long stalk—in fact, resembling somewhat a flat spoon. The upper surface of the blade is covered with rather stout, erect, hair-like objects, each with a roundish head, which is covered with a sticky fluid. Moreover, we shall observe that these hair-like bodies are longest at the edge of the leaf, and that they gradually diminish in length from the edge to the centre, where they are much shorter, and rather fewer in number. I have called these objects "hair-like," for such is their appearance, but they are not really hairs. Vegetable hairs are simply little bladders or cells elongated, instead of being globular, as in other parts of the plant. But the hair-like things on the sundew are much more complex in structure, as we shall see if we examine them with a microscope, and are built up of the various structures that enter into the composition of the leaf, of which they are, in reality, prolongations. In fact, they differ as much from true vegetable hairs as one's fingers do from the hair of the head. It will therefore be convenient to use some other name, and we cannot do better than adopt the term "tentacles," which Mr. Darwin has applied to them.

We have already seen that the roundish heads of the tentacles are covered with a sticky fluid which is very tenacious and viscid, as we can learn by touching it with the end of a pin, and seeing what a long thread can be drawn up, just as might be done with strong mucilage or molasses. It is therefore evident that if any small object, such as an insect or a seed, were to fall upon the sticky stuff, it would be retained, just as a fly is held by the molasses on to which it has foolishly ventured. Now, if we look closely at the leaves of the plants of sundew we shall discover that almost every leaf has got some small object entangled amongst its tentacles—flies, seeds, small leaves, and such like things—and, possibly, while we are in the act of looking, we may see a fly alight on a leaf and get its feet entangled on the sticky top of one of the outer tentacles. We may now watch the result, which, in most cases, will be as follows:

(1st) The tentacle will very soon (often in less than a minute) begin to bend or incline itself towards the center of the leaf, and will continue to bend until the center is reached.

(2nd) Soon after the tentacle that has the fly has begun to bend, the neighboring tentacles will commence to bend towards it, as if they, too, wished for a share of the prey.

(3rd) The sticky fluid (which is known as the *secretion* of the tentacles, because it is secreted or formed by their round heads or glands) begins to increase in quantity and envelope the fly, which, if still alive, is speedily killed by the secretion filling up its breathing-holes or spiracles.

(4th) The fly, by the bending of the tentacles, is carried in a sort of rolling motion towards the centre of the leaf, and deposited amongst the shorter tentacles, the outer and longer tentacles being all incurved upon it and holding it there.

(5th) The edges of the leaf become more or less incurved, so that the blade of the leaf forms a kind of basin, at the bottom of which is the fly, held by the tentacles and copiously bathed in the sticky fluid or secretion.

(6th) After remaining in this position for many hours, or it may be for several days, the tentacles begin to unbend, and gradually return to their former erect position, the leaf becomes flat again, the secretion is less copious, or even dries up, and if we examine what is left of the fly we shall find that only the hard parts, such as the outer skin, wings, etc., remain, and that all the soft contents of the body have disappeared.

But how has it been dissolved? Plants, as a rule, can take in food only in the form of a liquid or a gas. They have very little power to dissolve solids, and so utilize them for food in the way that animals do. The power, therefore, of dissolving solids, such as bits of meat, is by no means usual in plants, and we must try and find out how the sundew manages to do it.

We have seen that the objects which the sundew can act upon are precisely the things which an animal could use for food; and that those matters—such as hair, stones, the hard skin of insects, etc.—which the animal cannot use, are just those which the sundew also rejects. When an animal has put food into its stomach, the food is acted on chemically, or what is called digested, by the gastric juice, which consists of a ferment—called pepsin—and an acid, neither of which, when alone has the power of digestion. The secretion of the tentacles of the sundew contains an acid when it is acting; and if we compare the action of animal gastric juice on bits of meat with the action of the secretion of the sundew, it seems clear that some ferment—similar to, if not identical with, the animal ferment, pepsin—must be present in the sundew secretion. It has, moreover, been found that the secretion of the sundew gives out under certain circumstances a strong smell of pepsin. But the reader who desires to learn more about this will do well to consult Mr. Darwin's "Insectivorous Plants," or some of the other works that have been written on the subject.

The next example of a carnivorous plant that we will take is the one known as Venus' fly-trap (*Dionaea muscipula*), which is a member of the sundew family. It is a native of North Carolina, and, like the sundew and butterwort, grows in damp places and has small roots. In cultivation it will grow very well in damp moss. The leaf has two lobes, placed at a little less than a right angle to each other. The margin of the leaf is prolonged into a row of long, sharp spikes, and about the centre of each lobe are three small teeth-like hairs or filaments. The color of the leaf is green, but its upper surface except near the edge, is covered with minute stalked glands (which may be seen with a magnifying-glass), of a reddish color. The stalk of the leaf, which is flat and wide is not furnished with these glands.

If we take a fine needle or a bristle and lightly touch one of the filaments, the two lobes of the leaf will come rapidly together, and remain so closely applied to each other that it is difficult to separate them without tearing their substance; and even if we do succeed in forcing them apart, they will close again when released. They will, however, reopen of themselves in the course of a day or so.

If any part of the leaf, except the filaments, is touched, no movement takes place, nor does blowing on the filaments, or dropping water on them, have any effect; from which we may learn that neither wind nor falling rain has any power of inducing the leaf to close.

If a piece of meat or a crushed fly is laid on the leaf (care being taken to avoid touching the filaments), no immediate result will follow. Presently, however, the glands touched by the object, which were quite dry before, begin to pour out a colorless acid fluid, and the lobes of the leaf gradually close.

At first only the glands on which the meat or fly is lying secrete the fluid, but as the secretion flows over the other glands—which the closing of the lobes will cause it to do by capillary attraction—many of these become affected, and begin to secrete, as may be seen by forcing the lobes sufficiently apart to see what is going on.

This experiment may be repeated with a variety of substances, and we shall find that it is only those which are "eatable" (or that contain soluble nitrogenous matter, such as meat), and which are, moreover, slightly damp, that cause the secretion to flow and the lobes to close. Substances containing no soluble nitrogenous matter (for example, bits of glass, wood, stone, etc.), or which, if they do, are dry, have no effect.

After a leaf has closed on a bit of damp meat or on an insect, it does not open again for many—perhaps twenty or thirty—days, and after it has expanded it will be found to have lost much of its sensibility, and may possibly never recover it for the rest of its life, especially if its meal has been a large one.

If we can persuade a living insect to walk on to a leaf and touch one of the sensitive filaments, we shall see the use of the rapid closing of the blades; unless the animal is very agile, it is caught and crushed between them, and its juices being squeezed out induce the secretion to flow. If, however, the insect is only a small one, it may escape pressure, and as it is consequently not damp, the leaf soon expands again, as no fluid has been secreted. The use of the comb-like edge of the leaf seems also to be for the purpose of permitting small insects to escape by passing between the spines, while a large one would be retained. As a leaf can usually make but one hearty meal in course of its existence, it is desirable that this meal should be a large one, therefore there is an advantage to the plant in letting small insects escape.

When a leaf has opened after its meal, the insect or bits of meat which it closed upon, can be looked for, when it will be found that only the hard indigestible parts are left. All the rest has been dissolved and absorbed, unless the object was too big for the leaf to consume, when part of it may have been left undissolved.

It may here be mentioned that at the moment of the lobes of the leaves closing, a slight electric shock runs through the plant.

These plants have, probably, some peculiarity of scent or appearance which serves as an attraction to insects, but what the lure may be is not yet very well ascertained. There are, however, other carnivorous plants which use several means of attracting insects; and, before quitting the subject, it will be well to describe a few of their peculiarities.

Nepenthes is a genus of the so-called pitcher-plants, and includes about three dozen tropical, shrubby, climbing plants, with carnivorous propensities. The "pitchers" of these plants are trumpet shaped or pitcher-like vessels of various sizes and forms, attached by a stalk (which is sometimes very long) to the tip of the leaf. The pitchers vary in length from an inch to upwards of a foot, and are furnished with "lids," which appear to remain always more or less open. The mouth of the pitcher is strengthened by a thickened ring, which, in some cases is prolonged, as a funnel-shaped tube, downwards into the pitcher; and, in others, is developed into a row of incurved hooks. The mouth, as well as the under side of the lid, are often brightly colored, and in most species secrete a kind of honey, which, with the lively colors, are intended as lures for insects.

The pitchers of *Nepenthes* do not depend upon any motive power, nor upon any stickiness to catch their victims; but first allure their prey by a brightly colored and honeyed bait, then facilitate its descent into the pitcher, by a tube or row of incurved hooks, which permit of easy entrance, but prevent egress. The descent of the insect is next secured by a glassy surface, over which it slips; and it is finally killed and digested by an acid fluid, which is secreted in the lower part of the pitcher.

There is another kind of pitcher-plant, in which the structure of the pitchers is rather different. These are found in plants of the American genera *Sarracenia* (the side-saddle flower), and *Darlingtonia* (the Californian pitcher-plant). The pitchers, instead of being merely appendages of the leaves, are constructed out of the leaves themselves.

In the right-hand lower corner of the picture are two kinds of sundew (*Drosera*), the one in front being the round-leaved sundew, some of whose leaves have the tentacles expanded, while others have them curved in over their prey. In the opposite corner is a plant of Venus' fly-trap (*Dionaea*), with some of its leaves closed over captured flies. The plant partly submerged in the water, is one of the bladder-worts (*Utricularia*), the bladders on whose leaves are thought to form traps for various small aquatic animals, whose bodies, doubtless, serve to nourish the plant.

These are only a few of the various plants now known as flesh-eaters; but they are the best known, and those in which this property, once thought peculiar to animals, is best seen. This faculty was at one time doubted, but we think that the facts mentioned fully establish the theory that some plants, at least, are really carnivorous.

STUBBORN FACTS.

BY SIROM.

THE population of England and Wales is, in round numbers, twenty-two millions. It is estimated that four millions of the people are in a state of pauperism. This is a startling fact, especially when we call to mind that the English nation controls or receives one-third of the entire commerce of the whole world. Whence arises all this pauperism? It is not from the lack of means and wealth. While on a mission to that country, but a few years ago, there was nothing that astonished me more than the abundance of wealth on one side, and the abject poverty on the other. I was led to reflect upon the cause of such a state of things among so enlightened a people; and it struck me very forcibly that the cause thereof originated through the waste of wealth, that is, by converting wealth into something that does not produce an adequate return. The people spent their money foolishly for things that were useless. For instance, I learned through the statistics of that country, in the year 1872, that no less than the snug little sum of one hundred and thirty-one millions of pounds, sterling, were spent for alcoholic drinks, which amount, if divided among the poor of that country, would give nearly one shilling and ten pence to each, every day in the year.

The money spent for drink is not all that is wasted. There is waste of grain in the manufacture of these liquors, and waste of time, of happiness and of life resulting from the drinking of them. Thousands go to premature graves through such indulgence, and deprive not only themselves but thousands upon thousands of women and children of the actual necessities of life, food and clothing by it. Hence the poverty and distress which exists in England to-day.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

EVEN after the lapse of nearly thirty-six years, one can not read the history of the last days of Joseph without a feeling of indignation rising towards the miserable creature who acted, at that time, as Governor of the State. THOMAS FORD is a name that will live in history side by side with that of PONTIUS PILATE. He was an imbecile. A more pliant, short-sighted, weak tool could not have been found, to suit the purposes of the mob, if the country had been searched. He was full of pious littleness, and the leaders of the mob humored his weak conceit. By this means, they used him, and he was more serviceable to them, without knowing their plans, than if they had explained them to him.

On the 23d of June, the day after Joseph had written to him, he sent a long letter addressed to the Mayor and City Council of the City of Nauvoo. It is only necessary to read his letter to learn the man's capacity. He had no more real comprehension of the issues at stake between the Saints and the mob than if he had been a child. The letter plainly showed that the task of controlling or checking the mob was beyond his power. The charges in his letter were based upon the most vile falsehoods. He both scolded and entreated the Mayor and City Council; but one of the chief points in his letter was that they should submit themselves to be "arrested by the same constable, by virtue of the same warrant, and be tried by the same magistrate" who had issued the summons for their arrest on the charge of destroying the press of the *Nauvoo Expositor*. Nothing short of that, he said, would vindicate the dignity of the law and allay the "just excitement" of the people.

In Number 23 of last volume, you recollect, we told you that a constable came to Nauvoo with a writ to arrest Joseph and the other brethren for abating the *Nauvoo Expositor* as a nuisance. This constable was very insolent, and Joseph and the other brethren knew that, if they went to Carthage, the mob was ready to commit any act of violence against them, even to killing them. They, therefore, petitioned the municipal court of Nauvoo for a writ of *habeas corpus*, and were tried and acquitted by that court. Acting under the advice of Judge Thomas, the Circuit Judge, they afterwards submitted once more to arrest on the charge of riot in destroying the *Nauvoo Expositor* press. They were tried before Brother Daniel H. Wells, who, at that time, however, was not in the Church, but was a Justice of the Peace; and after a long trial, they were again acquitted. It would have been as reasonable in Ford to have invited Joseph and the brethren to go out to Carthage and lay their heads on the block to be chopped off, as to say that they must go out there, after being twice tried and acquitted, to be tried again. The mob at Carthage was like a wild beast that clamored for blood. It wanted victims, and victims it would have, if urging Ford to entrap them, would secure them. Already it licked its lips in anticipation of the horrid feast. Joseph and the other brethren would have made the mob a nice meal; but they knew this, and were determined to keep away.

Joseph wrote a reply to Ford's letter that must have made the latter's cheeks tingle with shame when he read it, that is,

if he had any shame left in him. He controverted every one of Ford's statements and arguments. He said how it could be possible for them to be tried constitutionally by the same magistrate who first issued the writ, they could not see; for the constitution expressly says no man shall twice be put in jeopardy of life and limb for the same offence. But, notwithstanding this, he said, they would not hesitate to stand another trial, according to his wish, were it not that they were confident their lives would be in danger. He told Ford that he had promised them protection; but, "at the same time," said he, "you have expressed fears that you could not control the mob, in which case we are left to the mercy of the merciless." He told him further that writs were issued against them in various parts of the country, so that the mob might have the power to drag them from place to place and from court to court, till some blood-thirsty villain could find an opportunity to shoot them. Joseph closed his letter by saying that if anything wrong had been done on the part of himself and others, (yet he knew of nothing,) they would make all things right if the Government would give them the opportunity. And he entreated the Governor to disperse the mob, and secure to himself and friends their constitutional privileges, that their lives might not be endangered when they were on trial.

But Governor Ford was deaf to all reason. He was surrounded by apostates and the worst enemies of the Saints. On his arrival at Carthage, he had ordered the entire mob into service. He heard their imprecations and their threats, and saw their violence and outrageous conduct; but instead of being disgusted with them, they suited him. He adopted, as the truth, every lie and misrepresentation that the mob circulated. The delegates, whom he wished the Mayor and City Council of Nauvoo to send to him, he treated with great rudeness. When they attempted to make the necessary statements and explanations, he suffered them to be interrupted and insulted by the vile crew who were his companions. Even the communications which they brought were read to him in the presence of these villains, who frequently interrupted the reading by their cursing!

(To be Continued.)

ORDER IN GOD'S HOUSE.

BY G. M.

WE call a meeting house God's house. It is built and dedicated to His holy name. Within its sacred walls we meet to worship our Heavenly Father, to join in thanksgiving and praise, to partake of the emblems of the body and blood of Jesus Christ, and be taught by the servants of God to know His will and learn His ways, that we may walk in His paths.

Being consecrated and used for such purposes, how sacred the house of God should be? Nothing should be said or done beneath its roof to destroy the solemnity of the place, or mar the peace of those who meet to worship there.

In and around God's house all should be clean, pure and holy, and everything tend to draw the mind from thoughts of earth to heaven—from man to God.

"Holiness becometh thine house, O Lord," said David, the sweet singer of old. Will not our young friends remember this, and not be guilty of laughing, whispering or idle talk during the Sabbath service, but spare at least a short time on God's day from frivolity and foolishness for higher and purer thoughts, and set an example of order and decorum in the Lord's house.

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

!(Continued.)

THERE was now no one on whom Mosiah could confer the kingdom, for his sons all declined accepting it; therefore he took the records which were on the plates of brass, the plates of Nephi, all things which had come into his hands to keep, and the translation from the plates of gold, found by the people of Limhi, and conferred them upon Alma, the son of Alma, with directions to continue the record while he lived, that they might be handed down from generation to generation, in the same manner as they had been handed down from Lehi. Mosiah translated the records of the Jaredites from the 24 plates of gold, by the means of those two stones which were fastened into the two rims of a bow. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages. This record gave an account of the Jaredites from their destruction back to the tower of Babel, and from that back to the creation of Adam. Evidently of the coming forth of this account in the latter times, he says, "And this account shall be written hereafter: for behold, it is expedient that all people should know the things which are written in this account." This prophecy is in part fulfilled in the account of the Jaredites which we have in the Book of Mormon, known as the Book of Ether.

Mosiah sent among all the people desiring to know whom they wished to have for their king; they expressed a wish that his son Aaron should succeed him. Not only had he gone to the land of Nephi, but, as well as the other sons of Mosiah, had declined to accept of the kingdom. The present difficulties, and the possible future trouble that might arise from appointing a king were properly laid before the people; at the same time Mosiah assured them that he would be their king the remainder of his days. He recommended the election, by the people, of judges to judge them according to the law of God, and that their affairs should be rearranged to suit this change in the government. This change appears to have been from a monarchy without a legislative council, but limited by customary law and usage, to judges elected by the people, holding courts of different degrees of jurisdiction, and needing no new code of laws to guide them, as their decisions were to be in accordance with the well-known customary laws handed down from their fathers. A lower judge could be tried by a higher one, and one of the higher ones by a court formed of several judges of a lower grade. Equality was produced by making all men amenable to the law. The judges being elected by the people, the latter were responsible for the character of the government.

The integrity of Mosiah in laboring for the best interests of the people, regardless of personal or family aggrandizement, shows a nobility of heart and purpose, of which history furnishes but few examples among kings. He died at the age of sixty-three years, after a very prosperous reign of thirty-three years. He was the last king of the Nephites, and a direct descendant of the first Nephi. The dynasty had continued about three hundred and fifty-four years. Mosiah, the last of a race of kings, about ninety-one years before the birth of our Savior, in a small country called Zarahemla, in the northern part of South America, stands forth prominently as the first man on the western hemisphere who plainly enunciated the principles of republican government, and

placed on record that the voice of the majority of the people should be the supreme law, and that they should be responsible for the character of the government. At that time the germ of free government was planted in America, and its very atmosphere tinctured with the spirit of freedom, never more to be eradicated. It has descended to the present day, through all the changes of civilized, semi-barbarous and savage life.

Alma was appointed the first chief judge, and was also high priest over the church, his father having appointed him to that office. His father died at the age of eighty-two years.

In the first year of the reign of the judges, one Nehor came among the people, teaching what he called the word of God. He taught that the priests and teachers should become popular; that they should not labor with their hands, but be supported by the people. He also preached the doctrine of universal salvation, and exhorted all men to lift up their heads and rejoice, for they would be saved at the last day; that God had created all men, and in the end would redeem them. Many believed his teachings and gave him money. He began to be proud, to wear costly apparel and to even establish a church.

One day, on his way to preach to those who believed him, he met Gideon, the former general and counselor of the people of Limhi, and began to contend with him sharply. As Gideon withstood him with the word of God, he drew his sword and attacked him. Gideon, being old, was not able to contend with Nehor, and was killed. The murderer was taken before Alma, tried and condemned to be put to death.

This was the first introduction of priestcraft among the Nephites, and also the first case of willful murder among them which is recorded. Nehor was taken to the top of the hill Manti, and, after confessing that what he had taught was contrary to the word of God, suffered an ignominious death. This, however, did not stop the spread of priestcraft, for many of the people loved vain things; but evil was kept down by pure and just laws strictly administered.

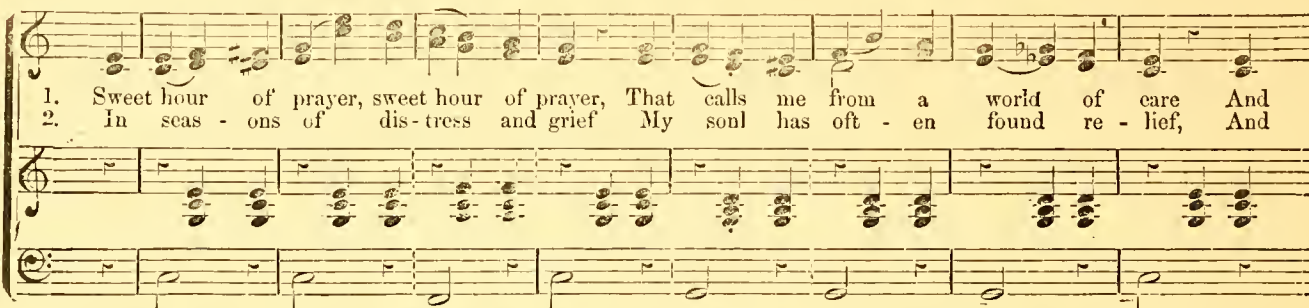
In the days of the judges there was no attempt made to regulate religious belief by law; but lying and theft were punished, and death was the penalty for murder. Religious freedom was a primary principle of the government. If any were persecuted for their religious sentiments it was the result of prejudice and mob violence overriding law.

In the beginning of the year 85, B. C., there appeared among the Nephites a crafty man by the name of Amlici. He was similar in character to Nehor, who slew Gideon. He drew a powerful faction after him, and an effort was made to appoint him king, with the ultimate design of destroying the church. The people throughout all the land, with much dispute and contention, cast their votes on this question, and the results were laid before the judges. The majority of the people rejected Amlici. He, however, stirred up those who favored his plans against the opposite party, and his followers appointed him their king. This inaugurated a civil war. The people divided into two parties, and armed themselves for the conflict. The Nephites, led by Alma, attacked the Amlicites on the hill Amnihu, east of the river Sidon. A severely contested battle took place in which the Amlicites were defeated, with the loss of 12,532 men. The Nephites lost 6,562 men. After pursuing the Amlicites during the day, the Nephites camped in the valley of Gideon, and Alma sent out spies to watch their movements.

(To be Continued.)

SWEET HOUR OF PRAYER.

MUSIC BY L. D. EDWARDS.

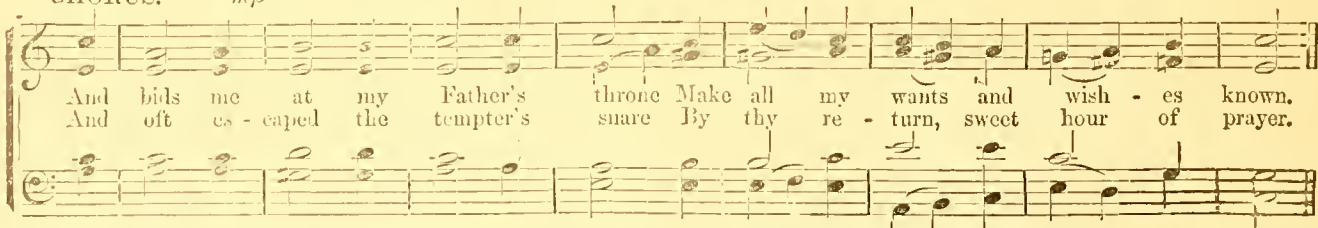
mf*Dolce.*

1. Sweet hour of prayer, sweet hour of prayer, That calls me from a world of care And
 2. In seasons of distress and grief My soul has oft - en found re - lief, And



bids me at my Fa - ther's throne Make all my wants and wish - es known.
 oft es - caped the tempt - er's snare By thy re - turn, sweet hour of prayer.

CHORUS.

mp

And bids me at my Father's throne Make all my wants and wish - es known.
 And oft es - caped the tempter's snare By thy re - turn, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer,
 Thy wings shall my petition bear
 To Him whose truth and faithfulness
 Engage the waiting soul to bless.

And, since He bids me seek His face,
 Believe His word and trust His grace,
 I'll cast on Him my ev'ry care,
 And wait for the sweet hour of prayer.

SCRIPTURE ENIGMA.

The name at sound of which all knees must bow?
 The prophet laughed at for his hairless brow?
 The father dumb for months till he could name
 His son—the herald of more glorious fame?
 The prophet who alive went up on high?
 The surname Jesus called two brothers by?
 The priest whose sons were slain for conduct vile?
 The saddest book a prophet could compile?
 Take the initials, and they give the name
 Of that proud queen who gloried in her shame;
 Rapacious, cruel and vain, she fell abhorred
 Beneath the righteous judgment of the Lord.

JUVENILE INSTRUCTOR

Is Published in Salt Lake City, Utah Territory,
 ON THE FIRST AND FIFTEENTH OF EVERY MONTH.

GEORGE Q. CANNON, - - - - - EDITOR.

TERMS IN ADVANCE.

Single Copy, per Annum, - - - \$2.00.

On Copies Sent by Mail, Outside of Salt Lake County
 Ten Cents per Year Additional will be Charged for Postage.

Office, South Temple Street, One-and-a-half Blocks West
 of Tabernacle, Salt Lake City.